

IS CHRISTIANITY THE
ONLY TRUE RELIGION?

JAMES M. McLESKEY



Class BT 1101

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IS CHRISTIANITY THE ONLY TRUE RELIGION?

(One of a series of subjects under the
general head, "The Mysteries of
Religion Simplified.")

—By—

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FOREWORD

This book contains only one of the author's series of subjects under the general head, "The Mysteries of Religion Simplified." Our purpose in this and in the entire series is to strengthen the faith of those who are the victims of sincere doubt, by presenting evidence to assure them that the claims of the Christian religion will successfully stand the acid test of investigation and hard reason. While these subjects are adapted to people of all ages, our primary purpose is to an-

swer for young people the perplexing religious questions which often confront them in those adolescent years when their religious convictions are often unsettled for want of a proper knowledge of religious facts. Young people often become the victims of false teachers during this unsettled age, when with open minds they eagerly scan the ecclesiastical shore, seeking for a safe place to tie. Too many people have suffered unnecessary distress over questions which could have been answered in a moment by those who understand. Settled convictions and triumphant faith

are necessary to religious happiness and spiritual power.

A list of this entire series on "The Mysteries of Religion" will be found in the back of this volume. We trust that they may be of help to any who may be perplexed on questions of religion. We are especially hopeful that they may find their way into the hands of many young people to protect them from the tragedy of a flickering faith.

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“Other refuge have I none,
Hangs my helpless soul on Thee.
Leave, Ah! leave me not alone,
Still support and comfort me.”
—Charles Wesley.

IS CHRISTIANITY THE ONLY TRUE RELIGION?

I well remember when this question arose in my history class when I was in school. While studying the religions of different peoples and countries, the question was asked, "Have not the heathen as good right to their views as the Christians, and are they not just as apt to be correct?" One can imagine the problem which such a question would present to a child, and the shock which it might inflict upon his faith.

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The Teacher's Responsibility

It is a dangerous teacher, either in the literary school or in the pulpit, who seeks to strip Christianity of those outstanding characteristics in both its Bible and its Christ which so rigidly distinguish Christianity from heathendom.

Christian parents should look into the theology of those who are to teach their children. The youth of our land are entitled to a serious consideration of the question before us, because we are confronted with a dual enemy—the enemy within and the enemy without.

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Attitude of False Religions

False religions have always been jealous as Christianity would encroach upon their territory, and have assumed an attitude of resistance. For this reason, missionaries have had to be very careful to avoid controversies. However, some missionaries, by their tactfulness have been able to overcome this prejudice and to win the good feeling of communities.

It is true that our missionaries have had access to the many foreign countries, but we have not heard of many invitations being extended by the heath-

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en religions (as such) of those countries. Their free access in most cases was due to their medical and other material inducements, and to the protection of governmental treaties.

The false religions have changed their methods of defense as strategy seemed to demand. But they are still resisting. In many cases the method has been that of literal oppression. If one will read "The Foreign Missionary," by Arthur J. Brown, he will learn of the many missionaries who have faced hatred and persecution. He describes the pathetic experience of the great Jud-

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son, imprisoned in Burma, with thirty-two pounds of chains on his ankles, and his feet bound to a bamboo pole. He tells also of the martyrs' graves in India, China, Africa, Persia, Turkey, and the South Sea Islands, and of how missionaries have been insolently denied the rights guaranteed by treaty to every American citizen.

Oppression has always seemed to fan Christianity's flame. So, what will be their next method of resistance?

To Camouflage the Dividing Line?

If they could remove the appearance of contrast, and thus induce the world

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to call them systems of religion, instead of calling them heathen, would it not be a victory for them?

Would they copy the methods and claims of Christianity in an effort to have the world believe that there is but little difference, and hence no necessity for Christianity's determined missionary efforts?

Some are suspicious that at least some false religions may adopt this method of resistance if they have not already done so.

The similarity between the Young Men's Buddhist Association of Japan

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and the Young Men's Christian Association has encouraged this suspicion.

I quote "Primers of the Faith," by James M. Gray, D.D., Fleming H. Revell Company, publishers:

"That Mohammedanism has borrowed from her (Christianity) may be readily granted because of its later date, but what of Buddhism? it may be asked. We approximate an answer to this question by recalling that later accounts of the ministry of Buddha contain personal legends of his miraculous birth, his presentation in the temple, his temptation in the wilderness, etc.,

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which are not found in the earlier ones, at once awakening the suspicion that they are copied from the Gospels and attributed to Buddha."

This camouflaging of the dividing line between Christianity and its enemies is not to be found alone in the foreign field, but Pantheism, similar to that of Brahma, and Unitarianism, akin to that of Mohammed, have taken root in our own country and are fostered by sects, classing themselves with, and competing with, the evangelical churches of our land.

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A Dual Enemy

Our youth deserve to be warned of the tactics of the enemy without, and certainly we must not close our eyes to the methods of the enemy at home. At one time Christianity was confronted with the bare-faced rationalist in the open field of conflict. The enemy fought a losing battle. So the modern method of attack is similar to the method that we have just been describing. They seek to camouflage the dividing line between Christianity and heathendom. They follow the process of Biblical surgery, and would remove those parts of

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the Bible which show the contrast between Jesus and pagan teachers, the result of which would be to reduce the contrast in importance between His principles and those of the false religions.

If Christianity is to be classed among the religions of the world, then our missionary efforts are presumptuous.

We have already treated the question, "The Authenticity of the Bible," in another volume. We will now assemble the evidences of contrast.

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**“By Their Fruits
Ye Shall Know Them”**

Civilization follows in the path of the Bible. Christianity has rescued womanhood from the barbarous superstition and slavery of heathendom, and has placed her in her rightful place. Christianity has offered the physician to heal, while heathendom has been known to encourage brutal, inhuman and unreasonable tortures in a barbarous effort to dispel spirits. Christianity encourages a living sacrifice, while some forms of heathen religion have encouraged putting human beings to death in

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sacrifice to their gods. Christianity offers a soft cradle, tender love and care, while false religions often encouraged mothers to cast their babies to the crocodiles as a religious rite.

“To glut the shark and crocodile

A mother brought her infant here;
She saw its tender, playful smile,

She shed not one maternal tear:

She threw it on a watery bier:

With grinding teeth, sea monsters
tore

The smiling infant that she bore.
She shrank not once its cries to hear!”

—Dr. John Leyden.

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Is argument necessary to convince one that such religion is sophistry?

Dr. A. T. Pierson, in "Many Infallible Proofs," published by Fleming H. Revell Company, tells of the difference between the Bible and the sacred books of false religions. I quote:

"How grand a fact it is, in favor of the Bible, that not one scientific error, blunder or absurdity has ever been found there! Can the sacred books of other religions endure that test? Apply this touchstone to the Koran, the Shashtra, the Zendavesta, or the teachings of

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the wisest and best of uninspired men. Compare Moses with Zoroaster and Confucius, Seneca and Socrates, Plato and Pythagoras, Anaxagoras and Aristotle. When the ancient religious philosophies touch the Bible-theme of creation, they abound in sheer absurdities! Put the first chapter of Genesis beside the Hindu idea of the universe, which we might write out thus:

“ ‘Millions and millions of cycles ago, this world came to be. It was made a flat triangular plane with high hills and mountains. It exists in several stories, and the whole mass is held up on the

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heads of elephants with their tails turned out, and their feet rest on the shell of an immense tortoise, and the tortoise on the coil of a great snake; and when these elephants shake themselves, they make the earth quake.' ”

A careful comparison will reveal those points of contrast (too numerous to catalogue here) which prove, beyond doubt, the superiority of Christianity.

The same author gives us the words of the first Napoleon. I quote:

“While in banishment at St. Helena, conversing with General Bertrand, who contended that Jesus was simply a man

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of great genius and power to command and control, the exiled emperor said: 'I know men, and I tell you that Jesus Christ is not a man! Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religions, the distance of infinity! We can say to the authors of every other religion, You are neither gods nor the agents of the Deity. You are but the missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made

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with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin!’ Paganism was never accepted as truth by the wise men of Greece, neither by Socrates, Pythagoras, Plato, Anaxagoras nor Pericles. Paganism is the work of man. One can here read but our imbecility. What do these gods, so boastful, know more than other mortals—these legislators, these priests? Absolutely nothing.”

The superiority of Christianity is not only apparent to Christians, but leading citizens of non-Christian lands have

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warmly eulogized Christianity, after having seen a demonstration of its virtues and of its fruits.

“The Missionary and His Critics,” by Rev. James L. Barton, contains extracts from addresses, in which Christianity and Christian missionaries are highly eulogized by the following distinguished statesmen and leading citizens of non-Christian lands:

Judge Varado Rao Avergal, B. A., B. L., Assistant Sessions Judge of Madura, says that the Hindus are not so blind or bigoted as not to recognize the many good results flowing from the adoption

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of Christianity in some of their communities in Southern India.

W. W. Subramania, Editor, speaks of the silent and wonderful revolution which Christianity is bringing about in the minds of the people of India.

Mr. Tirumalia Pillai, Special Deputy Collector of India, says that the general impression was that the fact of a man being a Christian was a guarantee to his truth-speaking and good conduct. He thinks that India cannot be sufficiently thankful for the work of the Christian missionaries.

These facts are gathered from ad-

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dresses delivered by the above prominent men before the American Board Deputation at Madura, India.

In the same volume we find strong words of praise from a non-Christian Japanese and an educated Hindu. The last-named feels that the only way for the Hindus to rise in the scale of nations is through Christianity, and Christianity alone.

So we see that Christianity is able to stand upon its merits, and our estimate of its virtues is not simply a matter of bias growing out of inheritance or training.

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It is right to say that even false religions generally have some phases of good. They generally teach some splendid lessons. On the other hand, a large volume would be required to describe their many evil teachings, and their consequent harvests of misfortune, serious enough to prove them false.

The righteousness of heathendom was often challenged in Old Testament times, and the true God vindicated, as in the notable case of Elijah and the prophets of Baal.

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Jesus Established the Truthfulness of His Claims

Jesus did not recognize the authority of competitive religions. He firmly declared: "He that is not with me is against me" (Luke 11: 23). He does not ask recognition. He demands allegiance. He never intended that our faith should be credulous. He made His claims and stamped them with a challenge which established their truthfulness. What was His challenge? "**Destroy this temple, and I will raise it again in three days.**" His own body was the temple to which He referred.

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The challenge involved not only His resurrection power, but also His power to prophesy. For either to have failed would have removed the capstone from the arch of His claims.

Who else ever threw out such a challenge and then backed it up? Did Buddha? No. Did Confucius? No. Did Zoroaster? No. Did any pagan teacher, or any other human being? No. Did the world accept the challenge? I think that we can prove that it did.

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The Resurrection a Test of His Claims

We are sure that the apostles regarded the resurrection as the test of His claims, because the burden of the apostolic preaching was Christ and the resurrection. This was one of the subjects which Peter discussed in his sermon on the day of Pentecost. It must have been very convincing to the people of that time, as three thousand were converted.

Paul considered the resurrection a test case. Hear his own words:

“And if Christ be not risen, then is

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our preaching vain, and your faith is also vain.

“Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

“For if the dead rise not, then is not Christ raised:

“And if Christ be not raised, your faith is vain; ye are yet in your sins.

“Then they also which are fallen asleep in Christ are perished.

“If in this life only we have hope in Christ, we are of all men most miserable.

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“But now is Christ risen from the dead, and become the first fruits of them that slept.”

His enemies accepted the resurrection as a test case, as was shown by the manner in which they guarded His body after His crucifixion. They accepted His challenge because this was one of the charges upon which He was convicted and crucified. Listen to the charges of the false witnesses:

“We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands” (Mark 14: 58).

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“This fellow said, I am able to destroy the temple of God, and to build it in three days” (Matt. 26: 61).

They considered such a claim blasphemy, because they thought it was claiming divine power. In other words, in that interpretation they admit that one with such power is divine. At first they thought that Jesus referred to the temple-building in Jerusalem. But Jesus proposed to them a stronger test than His enemies understood. It seems, however, that they finally learned that He referred to His body, from the words of the sacrilegious mob at the cross, who

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wagged their heads and reviled Him, saying, "Thou that destroyest the temple, and buildest it in three days, save thyself, . . ." (Matt. 27: 40).

Whether or not this indicates their correct understanding, it is of itself a demand that He save Himself, and the challenge implies a test for His claims. In your own mind, if one should make certain claims, and should offer to stake those claims upon his power to prophesy the details of his death, and the exact time when he would demonstrate for you his power over his own death, would you not consider it a reasonable test?

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I would. I ask again, Did any pagan teacher ever with success subject his claims to such a test? No; certainly not!

Then, if it was accepted as the test of His claims, may we not reasonably pass judgment, according to whether He met the terms of the challenge?

Then, if Jesus was crucified and failed to rise from the dead, we must admit that our faith is vain. On the other hand, if Jesus was crucified and rose from the dead on the third day, then His claims are true, and Christianity is essentially THE RELIGION, because

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one of His positive claims was, "They that are not with me are against me," and this necessarily excludes all religions except Christianity.

The question is, Was He crucified, and did He rise from the dead, according to the Scriptures?

We have the first premise; now proof is necessary to establish the second. If the proof can be produced, then we will be ready for the conclusion.

His Death

We can be sure that Jesus really died, because His enemies demanded His death, and it is plain that Pilate, the

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Roman governor, granted their request. They not only nailed Him to the cross, but thrust a spear into His side, from which came blood and water.

We are told that Pilate refused to allow Joseph of Arimathæa to take the body until a final investigation was made to be sure that He was really dead. His body was perfumed, shrouded and placed to rest in the tomb. Not only does the Bible assure us of these things, but one who does not accept the Bible can learn from history, outside the Bible, that Jesus was really crucified. Celsus, Porphyry, Julian the Apostate,

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Josephus and Pliny are among those who tell us of His death.

His Resurrection

I am sure that people generally agree with us that Jesus was really crucified, but some may be doubtful as to His resurrection.

Now let us assemble the evidence, and see if we are not compelled to admit that Jesus arose from the dead according to the Scriptures. The very people who accepted His challenge by crucifying Him, watched His tomb, hoping to see the total collapse of His claims. They were careful enough to place about the

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sepulcher an armed guard of sixty well-trained soldiers, because they knew that He prophesied that He would rise on the third day, and this was their method of preventing the disciples from taking any advantage and making false claims.

Since we must admit that His dead body was in the tomb, being carefully guarded by the soldiers, it might help us to put the question this way:

What Became of His Body?

We have conflicting testimony. Christianity testifies that He arose from the dead according to His prophecy, and has its witnesses. The enemies of

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Christ denied that He arose from the dead, and they had their witnesses. Their witnesses were the sixty armed soldiers whom they had guarding the body of Christ, for the very purpose of preventing the disciples from stealing the body. Now, if they deny His resurrection, they certainly ought to be able to produce the body, with sixty armed men watching it.

NEGATIVE TESTIMONY

The Guards

Now, what is the testimony of the guards? Here it is: "His disciples

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came by night, and stole him away while we slept.” That was the best explanation that the enemies of Jesus had to offer.

Now let us examine this testimony.

Sleeping Witnesses

They presume to tell that the body was stolen, and go so far as to tell who did the work, and at the same time acknowledge that they were asleep when it occurred. If they were sleeping so soundly that the great stone could be rolled from the tomb, and the body taken without waking one out of the sixty, how did they know who did the

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work? Would a civil court permit a man to testify as a witness if he should first acknowledge that he was sound asleep during the whole affair? That this guard lied is too patent for argument. But, since we have begun the examination, let us go a little further.

The Roman Law

The Roman law demanded the life of soldiers who went to sleep on guard. Now, what do you think of sixty being asleep at the same moment, and that at the risk of their lives—and especially at that particular moment? Can you believe it?

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But the interesting part is, they were not punished. Nor was any official search made for the body, nor for the thief. Why? Because they knew full well that no one—especially the disheartened disciples—had the nerve to pass through a guard of sixty armed soldiers to steal the body that they were guarding.

The Explanation

We find the explanation in Matt. 28: 11-15, where we are told that the guard went in haste to the city, and told the chief priests “all the things that were done.” We learn that they were

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bribed with “large money” to say, “His disciples came by night, and stole him away while we slept.” They accepted the bribe after being promised that they should not be punished.

POSITIVE TESTIMONY

We have heard the negative testimony, now let us hear the witnesses who give us positive testimony.

The Women

The women who went into the sepulcher, and found that the body was not there, went away in sorrow. When they had gone a short distance, they met Je-

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sus and heard Him say, "All hail." They "came and held Him by the feet, and worshipped him". Those feet had been wounded with hammer and nails. Could these women have had any difficulty in identifying them? They saw the face upon which their eyes had looked many times before, and they heard that tender voice whose messages of comfort had doubtless blessed them in times of sorrow. I do not believe they were mistaken. Do you?

The Two Disciples

Two disciples were on their way to Emmaus, when the risen Saviour over-

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took them, talked to them, upbraided them, and expounded the Scriptures to them. He broke bread with them that evening. They recognized Him, and in their joy they returned to Jerusalem to tell their brethren. They found the eleven gathered together, and while they were relating what occurred on the way to Emmaus and in the village, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you".

Thomas

Thomas was certainly not an eager witness. He refused to believe without evidence. Jesus provided all of the evi-

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dence that he needed, and Thomas admitted His deity when the evidence was presented; so different from the sleeping witnesses who lied to keep from admitting that the claims of Jesus were true, after He had met the terms of the challenge which His enemies had accepted. I can best present the testimony of Thomas by quoting St. John's account:

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

“The other disciples therefore said unto him, We have seen the Lord. But

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he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

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“And Thomas answered and said unto him, My Lord and my God.

“Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20: 24-31.)

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Paul

Those who are familiar with the history of Paul know that he was an intellectual man, and was not given to hallucinations. He said that he had seen the risen Lord.

Read Paul's own testimony:

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

“And that he was buried, and that he rose again the third day according to the Scriptures:

“And that he was seen of Cephas, then of the twelve:

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“After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

“After that, he was seen of James; then of all the apostles.

“And last of all he was seen of me also, as of one born out of due time.” (1 Cor. 15: 3-8.)

More Than Five Hundred Brethren

Paul tells us that five hundred brethren saw the risen Christ at one time. I was once entertaining about fifty children with magic tricks. When I under-

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took to conceal my methods in the presence of so great a number, some of the number would usually catch on to the trick. Is it reasonable that more than five hundred people could have been deceived at one time?

The Angel

I have introduced witnesses from the various walks of life, but I feel a profound sense of reverence as I introduce a witness whose testimony we surely cannot doubt—one of God's pure angels. I cannot adequately describe him. Let Matthew do it:

“In the end of the sabbath, as it be-

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gan to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

“And behold there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it.

“His countenance was like lightning and his raiment white as snow:

“And for fear of him the keepers did shake and became as dead men.

“And the angel answered and said unto the women, Fear not, ye: for I know that ye seek Jesus, which was crucified.

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“He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

“And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” (Matt. 28: 1-7.)

The Boldness of the Apostles

The apostles were very positive in proclaiming the resurrection. Were they deceived? No. Too many witnesses confirmed their testimony. You could not deceive so many people. Were they deceiving others by announcing a

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resurrection which they knew never took place? No; they would not have worked and suffered as they did for one whom they knew to be an impostor. Then, if they were not deceived and were not deceiving others, their message must have been true, and Jesus must assuredly have arisen from the dead.

We have considered the testimony of eye-witnesses who were positive that they had seen the risen Lord.

Time of the Announcement

Those who announced the resurrection did not wait until years had passed

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before it was made known. The announcement was made as soon as Jesus arose, so that any who were doubtful might have an opportunity to thoroughly investigate before the circumstances had seriously changed.

I quote James M. Gray, D.D., in "A Picture of the Resurrection," published by the Fleming H. Revell Company:

"It was a hundred years after Mohammed died before any miracles were claimed for him, and about as long after the death of Loyola, the founder of the Jesuits. Paganism was equally careful to affirm no wonders of its saints until

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a sufficient period had elapsed to render the detection of a fraud impossible. But not so in the case of the resurrection of Jesus Christ.”

Those to Whom It Was Announced

The announcement of the resurrection reached the ears of the most brilliant men of that age. If the announcement had been untrue, it seems that they could have proved it so. The announcement was not whispered into the ears of a select few, but both friends and enemies heard it; kings and peasants; Jews and Gentiles. None have been able to prove it false.

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Monumental Evidence

In addition to the testimony of those who saw the risen Lord, we have the benefit of what we call Monumental Evidence, including every institution which commemorates the resurrection. Of these we would mention:

The Christian Sabbath

If Jesus did not rise from the dead, how is the change of the Sabbath from the seventh to the first day of the week to be explained? Some would have us believe that the change was made during the reign of Constantine. But historians who wrote many years before

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Constantine became emperor, tell us of this change. Constantine did, in 321 A. D., issue an edict, or, in other words, enacted a civil law similar to the laws of our own land, requiring the people of his realm to observe the first day. He simply based this law upon a practice which was already a custom of the church.

The New Testament also indicates the observance of the first day. (See Acts 20: 7; 1 Cor. 16: 2, etc.)

History

Those who do not accept the Bible can learn from history that Jesus Christ

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arose from the dead, and that the observance of the first day as Sabbath is a monument to that event.

Barnabas, the historian, said: "We keep the eighth day with joy, on which day Jesus also arose from the dead; and having appeared, He ascended into heaven." This was written not long after the apostolic days.

Justin Martyr, in about 140 A. D., said: "On the day called Sunday there is a gathering in one place of all who reside either in the cities or country places, and memoirs of the apostles, and the writings of the prophets read. We

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all assemble in common because it is the first day of the week, and because on the same day Jesus Christ our Saviour arose from the dead. We are circumcised from sin and error through our Lord Jesus Christ, who rose from the dead on the first day of the week, therefore, it remains the chief and first of all days."

Tertullian, of 200 A. D., said: "Sundays we give to joy; we observe the day of the Lord's resurrection, free from every hindrance of anxiety and duty, laying aside our worldly business lest we give place to the devil."

Clement of Alexandria, of 194 A. D.,

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said: "The old seventh day has become nothing more than a working day."

He also said: "A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord."

Ignatius, of 101 A. D., said: "Let every one that loves Christ keep holy the Lord's day—the queen of all days, the resurrection day, the highest of all days."

Theophilus, of the second century, said: "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our

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Lord Jesus completed His resurrection from the dead.”

So we see that the resurrection of Jesus is not only a Biblical fact, but it is a historical fact.

Summary

Now let us get the facts before us.

1. We find that the superiority of Christianity can be established by closely comparing the fruits of Christianity with the fruits of heathen religions.

2. Jesus Christ proposed to vindicate His claims (claims which excluded all competitive religions) by His resurrection from the dead.

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3. His enemies accepted the challenge.

4. We find that He rose from the dead and met the terms of His proposition.

Conclusion

Therefore, by all rules of reason, those who accepted His challenge, and all who appreciate evidence, should regard Christianity as **THE ONLY TRUE RELIGION.**

Final Appeal

To feel the power of such a conviction, and then refuse to send the gospel to

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those who know it not, would be selfish. Should we neglect the heathen simply because of their attitude of resistance? Certainly not! We should not assume an attitude of antagonism, but the merciful attitude of our Lord; and of the anxious mother who tactfully and tenderly convinces her resisting child of the importance of a necessary remedy.

That the world is in need of a remedy for its condition of unrest is an admitted fact. The best solution for world problems is to be found in the religion of Jesus Christ, the world's Saviour, and in the practice of His principles.

IS CHRISTIANITY THE

The story is told of the organ in the Cathedral at Strassburg:

The old organist was idly strumming the keys. A stranger approached him and said: "Let me play that organ." "You couldn't play this organ," the old organist replied; "and I'm careful not to allow just anyone to tamper with this organ." "Just let me try," the stranger said. "It would be no use," said the organist; "you couldn't play so complicated an instrument." The stranger begged for an opportunity to try. The old organist because of the importunity of the stranger, reluctantly yielded, say-

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ing: "Well, if you just must, why, take this seat, place your fingers just here, and press the keys ; you can try."

The stranger took his seat, and he did press those keys! Such music had never been heard in the old Cathedral before. The people did not know that the organ was capable of producing such tones.

The old organist, in wonder and surprise, looked at the stranger and asked: "Who are you?" The stranger replied, "My name is Mendelssohn."

"Just to think!" exclaimed the organ-

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ist, "I almost turned Mendelssohn away!"

The world is turning Jesus away. He wept over the desolation of Jerusalem, and expressed His anxiety to help them. He is equally anxious to help the world today. No problem is too great for His infinite wisdom—no manual too complicated for His skilful hand.

He can turn discord into harmony, and make the music of life wonderful, if His master hand is allowed to sweep the keys.

Tell it! Tell it! until the conflicting

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voices of the wide world are led to harmonize in one mighty chorus:

“All hail the power of Jesus’ name!
Let angels prostrate fall!
Bring forth the royal diadem
And crown Him Lord of all!”

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